THE WESTERN LUMINARY.

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TERMS.

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RELIGIOUS.

LONDON MISSIONARY SOCIETY.

Extracts for the Luminary from the Report of the proceedings at the anniversary.

The Rev. Dr. MILNOR, after a few introductory remarks, observed: My errand to you is very short—I am not connected immediately, though, I trust in God, I am in spirit, with the Board of Commissioners of Foreign Missions in the United States of America; but they, understanding that the Board of Managers of the American Bible Society had done me the honor of desiring me to cross the Atlantic to attend the anniversary of the British and Foreign Bible Society, for the purpose of tendering their hearty congratulations for their past success, and their most earnest prayers for the future, I received a request from the Secretary of the Board of Foreign Missions, carrying on a work in America analagous to yours in England, that I should appear on their behalf for the purpose of offering their hearty congratulations at the great success with which our merciful Heavenly Father has crowned your efforts in the missionary cause. I could not refuse this office, though I knew my incompetency for entering upon any engagement of the kind. But we have arrived at a period of the world when there should be among real Christians but one sentiment in regard to the common obligations of all who love our Lord Jesus Christ in sincerity, to be engaged in some way or other in the missionary work. There is not a Christian, blessed with the light of the glorious Gospel of our common Lord, upon whom the obligation does not rest to engage in the work of missions. There is not an individual, rich or poor, high or low, learned or unlearned, that may not engage in this work. This work is to be accomplished by various instrumentality. There are many agents wanted to be immediately concerned in managing the intricate and important concerns of a society like this. There are many missionaries wanted to go forth with their lives in their hands, and to consecrate themselves to the work of the Lord, in the conversion of the heathen in foreign lands. There are contributors wanted to supply funds for the purpose of carrying on this most glorious work; and this is a duty in which all may be associated.

[After some further observations, the doctor proceeded as follows:]

What would the heathen say were they told, that for nearly two thousand years a most solemn injunction of that Redeemer of mankind, on whom Christians profess to rest all their hopes, had been written in legible characters, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and when appended to this injunction of our Lord there was also seen a most gracious promise, "And, lo! I am with you always, even unto the end of the world," would it be believed that Christian men, who hope for heaven only on the ground of faith in the Lord Jesus Christ, men professing that, "there is no other name given under heaven among men whereby they can be saved, but the name of Jesus," should have remained blind to this precept, and totally unimpressed by this gracious promise: and that only within a comparatively short time past, the Protestant world, enjoying all the blessings resulting from their emancipation from the thraldom of Popery should have been anxious even to imitate the zeal of that corrupt church in spreading their opinions abroad, by carrying the Gospel of the Lord Jesus to every creature! Yet such has been the case! I believe I may say that at the present moment, there is more zeal in the Pope of Rome; more zeal in the cardinals of Rome; more zeal in the society *De Propaganda Fide* at Rome! more anxiety in the whole body of the ecclesiastics belonging to that degenerate church, than there is amid all the Christian denominations in Christendom, for the universal spread of the Gospel. To be sure, they spread "another Gospel"—a Gospel we cannot own; but they manifest more zeal—they manifest abundantly more zeal than we do. In the land from which I came, at this very moment the greatest efforts are put forth on the part of that church to disseminate their principles throughout America. We have heard that $25,000 during the last year were appropriated by the society to which I have alluded at Rome, for the dissemination of Popery in the western states of America. (Hear, hear.) We are told, that in Vienna a large institution, composed of members of the wealthiest character in that country, have associated together as a Missionary Society, for the purpose of blasting our country with the desolating touch of Popery. (Hear, hear.) And we have found, too, even in heathen lands—even in that blessed island where the missionaries of North America have been so abundantly blessed of God in their labors, where a nation has been as it were born in a day, (hear, hear,) even in that land, Popish priests have appeared for the purpose of setting up their idols, and presenting to the minds of the people, just emerging into the light of the Gospel, the idolatries of their corrupt church. Blessed be God, the natives are wiser than those who came to teach them. (Hear, hear, and applause.) They have received their knowledge of Christ not so much from men, (though the first elements may have been communicated in the providence of God by their instrumentality,) as from God himself. Their hearts have received the impress of his Spirit, and where the Spirit of God, in all its converting and sanctifying influence, has entered the heart of man, where is the instance in which that man has received the abominations of Popery. (Hear.) But I am wandering from the immediate duty before me—that which I am glad the clock reminds me it is time to advert to. I do not know that I can describe, by any language of my own, the duties that have been confided to me by that distinguished society at Boston, who have been so blessed of God in their work in the Sandwich Islands—so blessed of God in their work among the North American Indians; who are pursuing with such ardor their efforts to enlighten the minds of the nations situated up the Mediterranean, and who in so many ways have put so successfully forth their efforts for the dissemination of divine truth; I say I do not know that in language of my own I can better express those feelings which are given me in charge to communicate to you, and to which I trust every bosom in this large assembly will respond, than by reading a part of a letter conveyed to me:

"*Boston, March* 9, 1830.

"At a meeting of the Prudential Committee of the American Board of Commissioners for Foreign Missions, held at the missionary-rooms yesterday, the following resolution was passed, viz. *Resolved*, That the Rev. J. Milnor, D. D., being about to visit Europe, be requested to represent the American Board of Commissioners for Foreign Missions at the annual meetings in May next, of the London Missionary Society, the Church Missionary Society, and the Wesleyan Missionary Society, and at the meeting of any other Missionary Society, (they are Catholic men, they love the Missionary Societies of all religious denominations,) (applause,) where in the providence of God he may have an opportunity to be present.

"The committee do not doubt that you will cheerfully comply with their request, and that you will avail yourself of every proper occasion to express, in the name and behalf of the Board, the following sentiments to our fellow Christians in Great Britain:

"1. That the members of our Board, as well as Christians generally in the United States, cherish the most fraternal feelings towards our brethren in Great Britain, and that we hope to be constantly employed in the same works of Christian benevolence to which so many individuals in the United Kingdom have devoted themselves.

"2. That the developments of Divine Providence appear to us to indicate, that so far as human agency is concerned, the people of Great Britain and of the United States may expect to be favored of heaven in having assigned to them a principal part in the renovation of the world." (Cheers.)

Must I not dwell for a single sentence or two on this delightful union? Yes, my Christian brethren, why should we not be united in this work? Have we not a common origin? Are we not, in a very large proportion, the descendants of Englishmen? Do they not teach, as our ancestors taught in your highly favored land, the glorious truths of the Gospel, according to the Protestant faith? Do they not carry into new countries those principles of civil and religious liberty, (cheers,) which have reared a fabric that I trust, under the protection of heaven, will last for ages to come? Are not our hearts in common inspired with the same love to our blessed Redeemer? Do we not stake our eternal hopes upon the same glorious Gospel on which you depend? And ought we not to be animated by exactly the same spirit, in desiring that all mankind should be partakers of our own glorious hopes?

"3. That our experience in missionary operations confirms us in the opinion that the sending forth of able and faithful missionaries into heathen lands, the translation and distribution of the Bible, the teaching of children and adults to read the word of God, and the diffusion of religious knowledge by the press employed in furnishing books and tracts, are means which have evidently received the approbation of God; and that it is the dictate of true wisdom to make as speedy, as extensive, and as faithful an application of these means as possible.

"4. That we humbly acknowledge our unworthiness to be almoners of the divine bounty to our perishing fellow men; and that we are entirely dependent upon the Spirit of God for even the least success.

"5. That the prosperity of the church, and the necessities of the heathen world, require a great addition to the present number of able, wise, and faithful conductors of our religious charities, and of self-denying missionaries, and of systematic, persevering contributors, and of importunate petitioners at the throne of grace."

I was affected by the allusion made to this latter subject by a worthy missionary who has addressed you. I was grieved to hear that any of us were so in fault, that when we were presenting our supplications to that throne to which we have a welcome access through the blood of the cross, and where we have the gracious promise vouchsafed to us, that whatsoever we ask in his name shall be granted to us, we should have neglected to pray for missionaries. If I have in this respect been faulty, the Lord pardon my fault, and give me the ability to recollect them in all my devotional exercises hereafter. I trust the suggestion made by my worthy friend will sink deep into every mind, and that there will not be a contributor to the Lord's cause to-day, who will not, along with his contributions, present his supplications for the blessing of heaven to descend on this and all kindred institutions in this land. Yes! and may I ask my English friends for their importunate supplications, (we ask of you no more,) for the success of all the religious exertions which I thank God are, under the auspices of his Providence and Spirit, going on in the land from which I come. I shall carry back with me to my native land a recollection of this visit to England, of a kind that I trust, under the future afflictions of life, (from which I expect no more than my fellow men to be exempt,) I shall carry back with me recollections that will always be a solace, and when my departure shall be at hand, I trust I shall with feelings of self-complacency, not of pride, but of gratitude to God for the benefits conferred on my own soul by this visit to England, recollect that he has so favoured me as to permit me to make it. (Loud applause.)

The CHAIRMAN.—I beg leave to offer a sentiment of which doubtless you will cordially approve. We have heard the communication made to us by the respected gentleman who has just addressed us, the Rev. Dr. Milnor. He says he shall carry back with him a recollection of what he has witnessed in this country; but I am sure that you will wish him to carry back something more than mere mental recollection; and under the impression of that feeling, believing it will be correspondent with your own, I have ventured (hastily of course) imperfectly to put down a sentiment which I propose for your approbation. It is, "*Resolved*, That this meeting receives with unfeigned pleasure the communication now made to it by the Rev. James Milnor, D. D. on behalf of 'the American Board of Commissioners for Foreign Missions,' which he represents; and it begs that he will offer in return, the warmest assurances of its Christian esteem and affection, to the highly respected body by whom he is deputed."

This resolution was carried by acclamation.

The Rev. ROWLAND HILL.—Thanks to our respected Chairman for the wise and proper hint he has given about short speeches. Mine shall be a very short one, and it shall not be a quarrelsome one. (Laughter.) My dear and much beloved brother, Mr. Hatchard, has given his highest approbation to the attempts made by this institution to send the Gospel all the world over; but he will allow me to correct one mistake. I never will consent to the idea of the London Missionary Society being directly or positively a Dissenting Missionary Society. I was always led to conclude that it was only a Missionary Society. If we could get a hundred men to go forth, we should be happy to send them; but we leave them to use what mode of worship they like, and to adopt whatever species of church discipline they please. All we require of them is, that they be well grounded in the truths of the Gospel, feel its power upon their hearts, and propagate its principles among the heathen to whom they are sent. We live in auspicious days, but I hope we shall by and by see (what I have on former occasions expressed a hope of seeing) those high walls which are partially thrown down, still more abundantly levelled, and all the partitions entirely removed and thrown down, at least so far levelled that we may shake hands with each other all the world over. (Laughter, and applause.) I really do not think that if that great and excellent man, Dr. Chalmers, who is now in town on public business, were to be invited to preach in St. Paul's Cathedral, that it would create a thunder-storm or an earthquake. (Laughter.) I pray that the time may speedily come when, without compromising our particular sentiments, we shall exhibit that Christian spirit which is now so rapidly extending itself in some parts of Germany, where Lutherans and Calvinists can give to each other the right hand of fellowship. The dress of a person is not the person himself; and what signifies the outward form of religion, provided there is its inward power acting on the heart? I remember once being engaged in conversation with a man, and I inquired of him whether there were any good people in the town; to which he replied in his way, (and, oh! it was a narrow spirit,) "We were all Dissenters born." I said to him, "Do not tell me about Dissenters born, but Dissenters born again." (Laughter.) These are the people we want; we want to see them united together as one man, and then we shall have a long pull, a strong pull, and a pull altogether. (Cheers.) These are sentiments that I have always upheld, and I will say one thing farther, though my speech shall be very short, that if ever this London Missionary Society becomes a mere Sectarian Society of any denomination, Surrey Chapel doors shall be shut against it. (Cheers.) Never will I have any thing to do with any society that does not breathe universal good-will to all mankind. Our business is to remember that God hath made of one flesh all men that dwell upon the face of the earth, and we never can be too loving and affectionate among each other. There are essential truths by which we must abide, but if you saw a good Churchman and a good Dissenter upon their knees, you would not be able to find out which was which. If you would close your eyes and not close your ears you would not be able to tell whether it was a Churchman or a Dissinter that was engaged in that solemn duty. I hope that if you visited the house of good people, to whatever denomination they might belong, that you would find them living under those sacred principles that would enable them to deny angodliness and worldly lusts, and to live soberly, righteously, and godly, in the present evil world. But I am determined that my speech shall be a short one, and so good bye to you all. (Laughter.) The reverend gentleman then retired from the platform amid long-continued applause.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts for the Luminary from the Report of the proceedings at the anniversary meeting, prepared for the New-York Observer, from the London World of Friday, May 7.

In the absence of Lord Teignmouth, Lord Bexley presided; and among those who supported him, were the Bishop of Winchester, the Bishop of Chester, Lord Calthorpe, Lord Lorton, Lord Mountsandford, Mr. C. Grant, M. P., the Dean of Salisbury, W. Wilberforce, Esq., Rev. Rowland Hill, Sir C. S. Hunter, Mr. Gurney, K. C., &c. &c.

Mr. WILBERFORCE in the course of his address observed:—"When Galileo first discovered the telescope, and looked towards the heavens, he was astonished at the new worlds he beheld; and so they, looking through the telescope of the Bible Society, might wonder at the new regions that came within the scope of its exertions. In Otaheite, where former labors had been unattended with success, how delightful was it now to compare the effects of Christianity with that of philosophy! The philosopher who went there brought away a poor native; but after seeing our sights and wonders, and staring at them, he went away as ignorant as he came; the Christian, on the contrary, had taught him the meaning of all things, and above all, the meaning of the word of God; in which they had even accomplished more than the apostle of the Gentiles accomplished at Corinth; for Paul, speaking of that church, complained that many of them were still unable to divest themselves of a feeling of reverence towards their former idols; while the Otaheitans, on the contrary, looked down with contempt and disgust on their former gods, now that they were made acquainted with the true God, the Father and Creator of all. In India a great triumph had taken place in the abolition of widow burning. This was the work of Christian missionaries."

The Rev. Dr. MILNOR, (of New-York,) said they could little foresee events that were to come. Of all the pleasures he knew, there was none so great as that of being present at the British and Foreign Bible Society; but till very lately he had little expected the opportunity of partaking in that pleasure. He had been associated with the American Bible Society from the beginning. Like this institution, it had had to struggle with difficulties; but these were happily got over, and the society now appeared to be calculated to promote successfully those objects which it had in view—a full and adequate supply of the Holy Scriptures. A resolution was passed by one of the auxiliaries, that they would specially explore the whole district, and supply those who were destitute of the Bible, whatever might be the demand, within the year. Other auxiliaries imitated their example, and at length the Washington County auxiliary passed a resolution to the effect, that if the Parent Society would resolve, by the blessing of God, to supply all the destitute families in the United States with copies of the Holy Scriptures, within the space of two years, they would subscribe to their fund $5,000 for the purpose. Other counties passed similar resolutions, and in 1829 the Parent Society passed sesolutions, pledging itself, in reliance on the divine goodness, and the support of its friends, to supply all who might be found willing to purchase or receive copies of the word of God.

The doctor then proceeded to notice the rapid increase that had taken place within a few years in the population of the United States. In the State of Ohio, the diocese of Bishop Chase, forty years ago there was not a white inhabitant to be found; none but indians, uncivilized, and in the most rude state of savage life; now, however, there were in that State upwards of a million of inhabitants. And though that was, perhaps, the most rapidly increasing state, yet there were many others which bore a great proportion to it. The valley of the Mississippi had been peopled within a very few years, and it seemed almost impossible in the nature of things that the American Bible Society could thoroughly supply with the word of God, and the means of grace, a population that was so rapidly augmenting. They had great encouragement, however; in many of the states the wants of the people had been nearly supplied; and he did not doubt but that the society would be found able to effect its glorious purpose. (Cheers.)

The Right Hon. C. GRANT seconded the resolution with much pleasure and satisfaction. The speech that had just been made by the Secretary of the American Bible Society, relieved him from entering into a consideration of the practical benefits of those institutions. Some years since it was usual for the friends of this society to say, let but a few years pass over, and we will furnish proofs of their benefit from all parts of the world. On this day that promise had been fulfilled. They had been furnished with an illustration of it, in the eloquent speech of the Secretary of the American Bible Society. They had seen that whatever might be the difference of climate or latitude, the spirit of Christianity was every where the same. The Atlantic might roll between them, and mountains might separate them from each other, but the book they circulated was the same on the banks of the Mississippi or the Thames. (Applause.) It was a charm to be able for a time to lay down the business of ordinary life, and to rest for a moment in such a meeting as this. To some, however, it was a charm only by contrast. To those whose happy lot it was from day to day to watch the progress of this institution, to such, the arrival of such a meeting as this, was only a renewal of that delightful occupation, to the recommencement of which they looked forward with joy every morning as they rose from their beds—of that work, the engagement in which carried consolation and happiness to the mind as they retired to rest. But to those whose way was through the rougher paths of life; who toiled in the busy hum and bustle of the world, far from those refreshing streams which run towards the city of God, it was, indeed, delightful to come here for a while, and raise their minds from the consideration of earthly feelings, to the contemplation of things which belonged to a brighter world. It was delightful to associate our recollections of well-known names, with the progress of this society. To us the names of India, of America, and of Greece were well known, but in what way? In the bustle of commercial rivalry, or in the hubbub of political strife. (Cheers.) But through the medium of this society, we looked upon them with different feelings—America was no longer an enemy. We had discovered the golden chain which united all nations in one common feeling. (Cheers.)

Lord BEXLEY, after suitably noticing the vote of thanks for his services, begged, in the name of the meeting, to express the cordial sense they entertained of the friendly and Christian message sent to them by the Paris Society, and of the valuable services of the delegate who had visited them from America. With regard to the Paris Society, though the Admiral who was its president had not been able to attend, he had sent his son, the Count, whom they had the happiness to see amongst them; and they had also the satisfaction of knowing that he was now devoting to the service of the Bible Society at Paris, and consecrating to his Redeemer and his God, the remainder of that valuable life, the early part of which had been devoted to the honour of his country. (Cheers.) With respect to the American society, they were still more called upon to congratulate them for those energies which they were devoting to the advancement of pure and undefiled religion. He begged to be allowed to call the attention of the meeting to the delegate who attended last year from the other side of the Atlantic, and to express his regret at the loss of that gentleman, since that excellent address which he delivered to them on that occasion. With regard to the gentleman whom they had now the happiness to see, the meeting would allow him (Lord Bexley) to request that gentleman to state, in their name, the high sense which this society entertained of the services derived to the cause of Christ, from the exertions that were now making in the United States of America. (Cheers.) Certainly there could not be a more gratifying circumstance than to see that great and rising nation co-operating with England in the cause of Christ, and in extending to all the nations of the earth the blessing of the Gospel of peace. (Loud applause.) That great and rising nation might go beyond England in the energies with which it carried on that cause, but he trusted that they would keep up an honourable emulation. Allow him however to say, that if those exertions were continued, the probability was, that their trans-atlantic brethren would speedily take the lead, and England

would be left behind in the great and glorious work in which she first embarked. He begged to be allowed to take his leave, by again expressing his sense of their kindness and his sincere gratitude for the cordiality with which they had noticed his services. The spirit which had been diffused through the meeting had descended from above, and he trusted it would raise their hearts and minds when they retired to their respective habitations, to that Almighty Redeemer whose glory they had that day been assembled to promote, and that they would continue to be guided by the gracious influence of those laws which proceeded from the Parent of all goodness. (Cheers)

IRISH EVANGELICAL SOCIETY.

Extracts for the Luminary from the Account of the anniversary meeting, prepared for the New-York Observer from the London World of June 2d.

On Tuesday evening, May 11th, the public meeting of this society was held at Finsbury Chapel, Thomas Walker, Esq. in the chair.

The Rev. Mr. TIDMAN read the report.

The Rev. J. BLACKBURN moved the adoption and printing of the report, &c.

The Rev. J. A. JAMES, in rising to move the second resolution, was received with loud applause. He commenced by saying that they were assembled that evening to aid Ireland in becoming what once she had been called, "An island of saints,—the most verdant spot upon the face of the earth!" That was once her honor, and, perhaps it was an honor which she was yet destined to regain. God in his mercy grant that such a change might be accomplished, and that Ireland might become again what she once was,—a pattern to Europe and to the world! They were assembled to assist that most degraded, that most wretched, but most interesting portion of the united kingdom. Far enough was Ireland yet from that situation to which all their devout aspirations were tending. For one, he thanked God that a great step of a political nature had been taken towards her improvement; that she had escaped the most imminent peril, and had been rescued from the approaching reign of anarchy, terror, and blood. (Applause.) Demagogues might attempt to evoke the spirit that had been laid, but their efforts would not succeed. The furies, if not laid asleep, had certainly been sent, he hoped, at least, at present, from their work of mischief by a magnanimous administration; nor would the attempt to recal them to mischief prove successful, by whomsoever that attempt might be made. (Applause.) But let it not be thought, that by mere political influence, the case of that wretched country was met. Her wounds were too deep thus to be healed, and emancipation, emigration, colonization, do what they would, if it were supposed that were enough to meet the case, were after all but the nostrums of an empiric, and not the prescription of a wise, well-taught physician. (Applause.) No, there was but one thing that could meet the case of Ireland,—the Bible; and that could do it, mingling, as it did, not only all the germs of man's spiritual and moral improvement, but even of his political elevation: for the Bible was friendly to man, and was opposed to nothing but that which degraded and cursed the human race. (Loud cheering.) Ireland was afflictad with popery, and if half what the report stated were true, and he was not inclined to doubt it, then popery must be the greatest curse that ever yet visited the world, the greatest corruption of "the truth as it was in Jesus." He would wave the question, and leave out of consideration holy wells, stations, pilgrimages, pretended miracles,—he would say nothing about the seven sacraments, about auricular confessions, the invocation of saints, transubstantiation, the secondary homage to the crucifix. It was enough for him that popery blocked up the avenues to the word of God, (hear, hear,) and in that one single act she stood arraigned at once before the bar of revelation, as placing herself in opposition to the will and purposes of Jehovah, who commanded all men to "read the Scriptures." It was enough for him that popery corrupted and opposed the great doctrine of justification by the Son of God, and whatever else a system might not have, or whatever else it might have,—that system, call it by what name they would, that opposed that life-giving truth, that fundamental doctrine of the word of God, by which a Luther said the church of Christ must stand or fall; that system, be it called by what name it might, or by whom it would, that opposed the justification of a sinner by faith alone, was accursed by heaven, and by heaven the system would ultimately fall. (Applause.) St. Paul himself said, if any man preach any other doctrine than this, (and his whole epistle was intended to set forth the doctrine of justification by faith,) let him be accursed, and with emphasis he repeated, I say again, let him be accursed. On that ground were there no other, he would oppose the papacy, and every other system which opposed so important a truth.

In looking round for a simile by which to represent the papacy, he could find nothing more apt than a slave-ship, of which the pope was the commander, and the graduated scale of the hierarchy, from the cardinals downwards, were the officers and the crew, while the multitude of the people were the wretched slaves in the hold. (Applause.) Without presumption he might say that the Irish Evangelical Society, and other similar institutions, were a king's ship, bearing down upon the contraband vessel for the purpose of conferring a nobler emancipation than that which acts of Parliament could bestow. They carried not the flag of neutrality; no, they shewed their colours. (Cheers.) They breathed defiance, and attacked in front; their emblem was not the crucifix, but the cross, and their motto, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." (Long-continued applause.) They were engaged in a mighty conflict, revelation was opposed to tradition, the merit of Jesus Christ to the merit of man, confession to God to confession to a priest, the atonement of Calvary to the sacrifice of the mass. They were engaged in a conflict, the issue of which no one who read and believed the truths contained in the Bible could for a moment doubt. They had no weapons of warfare on board but reason and revelation. They had no thumb-screws, no iron boots, no inquisition, no racks, no stakes; those had long since been thrown overboard, and reason and revelation were now the only weapons they employed in the combat. Thank God, if they were disposed to be intolerant, they were under a government that would not allow it. [Cheers.] Liberty with them was not only inclination, but law, [hear, hear, and applause,] the law of the land. That was the warfare, and those the means with which they were carrying it on, and they were confident that their opponent must ultimately strike or sink. [Cheers.]

That audience might be divided into two classes, and he was sure that he should not in any way incur censure for recurring to the subject of emancipation, because he should take care to do it in a manner that would be offensive to the feelings of no one. There were present, no doubt, many who were opposed to the measures of emancipation, and who, with certain portentous forebodings, were waiting for the explosion of the concealed fires [a laugh] of that ominous decision of the legislature. Such persons, in order to be consistent, should hasten to extinguish the torch, and damp the train, and prevent the mischief, by the destruction of that which was the cause of their nervousness, the cause of their alarm —he meant popery. Let them increase their zeal in this cause, in order to diminish their fear. [Hear, hear, and applause.] It was popery, according to their own confession, that alarmed them; well, then, let them do all they could to destroy it. The society was secure of their co-operation, because, from their own showing, they must do all they could to destroy that which was the ground of their alarm. [Loud applause.] There were others present, birds of a stronger pinion, and of clearer vision (that was his opinion,) [cheers,] who saw none of those evils which others dreaded from Catholic emancipation. They formerly said, that Ireland was not in a state to profit by any exertions made on her behalf; that she was too much irritated (and he believed it) to listen to their arguments, or to appreciate their benevolence. How could they argue with a man in a passion, whom they could not subdue? Well, Ireland was now in a measure tranquilized, and such persons should put forth their exertions. Ireland was, at the present period, in that very state of mind into which they wished her to be brought, in order to render her accessible to the efforts of reason, and of Christian benevolence. Now for their strong reasons; now let them impart to her the Gospel: now let them tell her that they loved her, and evince how anxious they were to do her good. Let them see if love would not prove the instrument of bringing her, a willing captive, at their feet. Thus, whether they were friends or foes to Catholic emancipation, it was clear that both parties were bound to carry on works of that kind for the promotion of which the present assembly were convened. One party said that Ireland was not safe with emancipation; let them make her safe by taking away that which was the element of danger. The other party declared that she was not safe without emancipation; let them carry on those efforts which would make her doubly safe. Let all parties unite their energies to raise her as far as human means, accompanied by the blessing of God, could do to the elevation of Protestantism.

He doubted not that a great many people, when they heard of such a meeting as the present, were ready to look up to the placard announcing it, and say with a sneer, "Oh, the Irish Evangelical Society, that is all; [the modulation of the reverend gentleman's voice in pronouncing this, called forth the simultaneous laughter and applause of the audience;] what enthusiasts these people are." Indeed! what, efforts to deliver Ireland from popery were enthusiastic? Then what an enthusiast was Luther who aimed to deliver Europe from popery! What enthusiasts were Melancthon, Cranmer, Latimer, Ridley, and others? Such people little thought that this and similar societies were seeking to do that very work which those great men commenced, and in the fruit of which the assembly were that night rejoicing. If those who were now putting forth their energies were enthusiasts, how much greater enthusiasts were the great men whom he had named; and if to imitate those illustrious characters was vile, much more vile might they all be. [Applause.]

In conclusion, Mr. J. hoped that God would in mercy grant, that if any who were present that night, professedly engaged in the conversion of Roman Catholics, were themselves unconverted, they might startle at their inconsistency, and before they went thence, begin to seek for themselves that which they were professedly seeking for others. The reverend gentleman then sat down amidst long continued applause.

Dr. BENNETT then rose, and spoke nearly as follows: Ireland, I hail thee, emerald isle, one of the fairest gems that ocean bears! but a gem that has not been set in gold or silver! Alas! thou hast been flung into the mud, and vilely trampled under feet of men! Of men? I scarcely dare to say it, lest I should be reminded that they who trample jewels under feet are swine. Nature has done every thing for this country, and art has done every thing against her. I have seen her, and never shall I forget her. Her capitol opens to the visitor the bosom of the finest bay upon the ocean. Her soil is green and fertile as Paradise. Her very caverns are rich in all that tempts men to dig into the bowels of the earth. Her inhabitants are no lumpish, leaden race, but all quicksilver in their movements, inspired with genius, but like genius given to eccentric movements, and in danger of no common-place blunders! But what has been done for thee? Rather, what has not been done against thee? the last people on earth to be treated as thou hast been! Thy conquest by our Henry was achieved in order to throw a deceitful glare over a guilty reign, and the deed was done in a manner worthy of the motive! The crime was expiated by no generous atonement. Far from elevating thee, as the Romans exalted us by arts and civilization, Ireland has been treated as if it were determined she should never forget that she was conquered. It was almost made a crime in Ireland to be an Irishman! Vain attempt to conquer nature! For a man will still glory in his birth-place, and our care should be to give him something to glory in! When, therefore, we sunk, as all men do sink, by crimes, and sold ourselves to popery, in order to expiate our offence against Christianity, we dragged down Ireland with us, and have no right to reproach her with that which we brought upon her. When the reformation broke upon England we found we could not undo the mischief we had done We may kill a man, but cannot bring him to life again. Nor, alas! did we deign try, for I will not call that an attempt at reformation which consists in the employment of force and violence. No, sir, for though we might change the name and form of religion, it it be done by authority instead of instruction, by threat instead of persuasion, the essence of the change is popish. The worst character of popery is, that the man of sin says to our souls, bow down, that we may go over you,—lay your souls as the mire of the street. What then has been our method of reformation in Ireland? Has it not been Popish all over? Have we not attempted to reform men by act of parliament? Have we not undertaken to correct them by bullying them? Have we not fired off the cannons of our army against the canons of their church? and by deeds that must have compelled them to hate us, have we not laboured to make them think with us? But in this mad attempt we have failed, and I am glad we have; for we deserved to fail! We might as well have hoped to batter down castles with thoughts, as opinions by blows—to storm cities by logical syllogisms, as to correct nations by acts of parliament and expensive church establishments. Such weapons employed by Protestants against Popery, present the ludicrous spectacle of a world turned upside down. This is playing the pope to convert the pope. He is more skilful at these instruments than we are; for who knows how to play the pope like the pope? Good John Bunyan, that master of allegory, says, when Mansoul, besieged by the army of Diabolus, made a sally in the night, he was defeated; for Diabolus was used to night work. And when we set ourselves to Protestantise Ireland by law and authority, and rich livings, and high sounding dignitaries, and cruel blows, antichrist grinned horribly a ghastly smile, exclaiming, "Oh, I shall beat you there; for I am used to that work." He has beaten, and I am glad of it; for I shall blush at victories gained by such an army, and I envy not those who have triumphed by their aid. But when I turn to this society, it is to breathe celestial air. Here is no night-work. Here are no Popish weapons in Protestant hands! Here, we cry, the weapons of our warfare are not carnal, but mighty, divinely mighty, to pull down strong holds, and bring every thought into obedience to Christ. Go, preach my Gospel, saith the Lord, and I am with you to the end of the world. This is all we want —Christ's Gospel, accompanied with his own presence. No bulls, no decrees of councils, no acts of parliament, no tithes, no lordly titles, no troops of soldiers, no fines, no blows and wounds, and imprisonment and death! That spirit that was poured out at the reformation, and that descends at this time on America, where state interference lays no unhallowed hands on the ark of God, shall descend on Ireland. It has hitherto been withheld; why? because we thought we had found a substitute for it, and God left us to try our substitute; for when we heard of the millennium, and the conversion of all nations, we exclaimed, how can this be? We supposed it must be by act of parliament; but now that we turn from all such nostrums to the grace of the Holy Spirit accompanying the administration, what may we not hope for?

The meeting was concluded by singing the doxology, "Praise God from whom all blessings flow," &c.

From the Philadelphian.

GREATNESS IN PREACHING.

We are not informed whether the Apostle Paul was a great preacher or not, but cannot help suspecting that he would fail of such credit were he among us in these days of knowledge. Our reason for such suspicion is, that he was a very successful preacher, and it is another thing to be *a great one*. The test of greatness is not, in the estimation of many, the same with that employed in judging men in other departments. We call a lawyer great when he is generally successful in his departments. The same is true of the physician or surgeon; as also of the warrior and statesman. It is almost universal to estimate the greatness of persons in any department by their fair success in their occupation. But success in preaching the gospel, is with many no evidence of greatness in the clerical profession. The reason is, that a standard of greatness in sermons and preachers is borrowed from another department, *that of sound elocution, science, or literature*. When this test is adopted, there is no contradiction in saying, "He is a great preacher, but rather dry." Greatness in sermonizing is in this case estimated as we estimate greatness in philosophy; by an intellectual scale. That a great sermon is lost upon the majority of hearers is the fault of the audience and not of the speaker. Adaptation of treatment to the state of the patient is not herein considered the test of great skill.

But is it thus? Are we to test a man's greatness in one department by a standard drawn from another? Is the loudest, the longest, the most learned, the most florid sermon the best?

There might be no harm in judging by a false standard, if all would discriminate, and practically admit, that what is often called greatness in preachers is of very little service to the cause of Christ. The evil is, that the greatness in question, however useless it may be, as referred to the end of preaching, is the common object of ambition in young preachers; and if not attained a man supposes himself a mere cypher.

Let us for a moment examine the standard of greatness which tests the preacher by his success in adapting his means to the chief object of preaching the gospel. But, cries one, will you call Mr. Blank a great preacher? I see nothing great in his discourses. He wants method, and in his style has little more elegance or elevation than belongs to common conversation. Let us ask, are not his hearers very attentive and apparently much benefitted? "O, well! people will run after a man when they fancy him, and often without knowing why."

The truth is, that the individual in question, being too wise to suppose that the wisdom of men is the instrument by which souls are converted and too benevolent to sacrifice the conversion and sanctification of sinners to the breath of literary applause, judges it expedient to declare the message of God in an intelligible manner, adapted to interest all who either love the truth or can be made to care for their eternal interests. He might quote Latin, or Greek, or Hebrew—he might reason about the nature of sin in the abstract, or lose himself and hearers in a variety of curious speculations—he might sore in the regions of fancy; but all this might fail to save and sanctify his hearers. He therefore spurns the temptation to be great in the dialect of earth, content perhaps in an order of greatness not unlike that of the once called "babbler" Paul.

Those who adopt the test of greatness common with worldly men, ought to suspect some mistake in the case. The world is generally wrong wherever the moral comes in competition with the intellectual. The latter they can comprehend and measure. In viewing the former, they not only have the wrong end of the glass to the eye, but see through a colored medium, so that all is inverted in magnitude and discolored in aspect.

But whatever test we may adopt in this case ought to coincide so far as possible with the view taken by the omniscient mind. If his word, or the spirit of it, ranks moral greatness, (an order of greatness depending upon the immutable principles of rectitude,) higher than we do, our own stndard cannot be too speedily corrected. C. S. A.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 11, 1830.

THE DIFFERENCE.

To throw odium and suspicion on the efforts of the Protestant churches at the present day, the enemies of religion are continually pointing to the corrupt practices and oppressive impositions of the Romish hierarchy, and sounding the alarm as though our operations were all tending to the same end. With ignorant and weak-minded persons, this sophistry may avail something; but men of sense and reflection, instead of seeing any resemblance between the two cases, will perceive only a most striking contrast. In a letter from Mr. Temple, one of our missionaries in Western Asia, it is stated that in Malta a man under the direction of the Popish priests, goes through the streets, begging money for the priests to pray the souls of the dead out of purgatory. One of the infidel or anti-religious papers remarking on this account, says, "All the difference we can see between this practice, and that of the begging clergy of America, is this,—the beggar in Malta is under the influence of the Catholic religion, and the *beggars for money to save souls* in this country have the name of Protestants."—Now "all this difference" we conceive is a very great difference—a difference, so great, that it amounts to a palpable contrast.

The religion of the Catholics is mostly an *external* religion, consisting in a great variety of forms and ceremonies; and so far as faith is concerned, it is exercised principally in regard to the inventions and *ipsa dixits* of the *church*. To bring men to adopt these and practice the former, is the apparent great object of their exertions.

Two important principles characterize the operations of the Pope and his co-adjutors.

In the first place, they *designedly* and *carefully* keep the *common people* in ignorance.—It is no part of their system of religious beneficence to diffuse among the people *general* information, to establish schools for the instruction of all classes.

In the second place, they withhold from the people the Bible—the key of knowledge.

But what are the objects and actual effects of the operations of our churches and various societies! Is not one of their primary objects to diffuse *light*, to educate and to inform the whole body of the community! What class of men are more efficient, more forward and more persevering in the establishment and support of common schools than protestant clergymen! And what mean the Bible, Tract, and Sabbath School Societies! There can be no more resemblance or fellowship between these and the system of the Romish church, than between light and darkness. The distribution of millions of Bibles and Tracts and School books, does not look like an attempt to usurp a spiritual tyranny over the people. The establishment of thousands of schools among the heathen for the instruction of the children of all classes, has no parallel in the missionary operations of the Papal church. Our motto is, *let there be light*. Print and circulate the Bible till every family on the face of the earth shall possess the rich treasure. Let the people have it and read it in their own language, that they may judge for themselves, whether the preaching they hear is according to the oracles of God or not. All the operations of our societies are open to investigation. There is no concealment. Their object is one, which seeks no aid from Jesuitical cunning and secret intrigue. To spread abroad the Gospel, the good news of salvation through a crucified Redeemer, and urge its claims on every son and daughter of our ruined race, is the grand design of the Bible and Missionary efforts of the present day. That the enemies of religion should ridicule, and scoff, and slander, and in every way oppose these movements is not strange. It should be expected. But it is no cause of discouragement to christians. The Lord shall have them in derision. In spite of all their rage and opposition the kingdom of Christ is rapidly advancing. Bibles are multiplied. The heralds of the cross are going forth into all parts of the earth. Idol gods are cast away, and nations are born in a day. Let every friend of the Saviour come up to the help of the Lord, and cheerfully bear the cross, that so he may wear the crown.

THE REV. WILLIAM EAGLETON.

We have received from the Rev. William Eagleton of Murfresborough, Ten. a communication animadverting on a statement of Mr. Russel, Secretary of the Board of Missions, which was published in the Luminary in June last. When the case of a "complaint from Tennessee," was before the General Assembly, Mr. Russel stated in the course of the discussion, that he had assisted Mr. Eagleton in obtaining some scholarships in Newark, N. J. Mr. Eagleton says, he never was in Newark and never made any solicitation for the Southern and Western Theological Seminary, in any part of that state. As he of course made no mention in his report at the close of his agency, of having solicited aid in Newark, he thinks the assertion of Mr. Russel calculated to bring suspicion on his integrity. We presume Mr. Russel had no intention to injure in any way Mr. Eagleton, and that the whole may be resolved into a mistake of name, Mr. Russel probably meaning Mr. *Sawtell*, who was an agent for the Seminary for several months in the eastern states. If Mr. Russel should meet with this article we would thank him to give an explanation of the matter, which we doubt not he can readily do to the entire satisfaction of Mr. Eagleton.

Presbyterian Church in Liberia, wants a house of worship.—The Baptists and Methodists in the United States have given aid to their fellow-christians in Liberia, to erect comfortable churches. A clergyman in Virginia, writes to the editor of the Philadelphian, "Let us do something. I have subscribed $20." Dr. Ely says he will follow the example of his correspondent. So $40 are subscribed towards building a church in Liberia, for Presbyterian friends. Mr. Shipherd an intelligent colonist from Richmond, Va. speaks in high terms of Mr. Erskine, the Presbyterian preacher in the colony. His commendation, we know from personal acquaintance with Mr. Erskine, is not unmerited.

This colony is fast gaining upon the confidence and affections of the community. It is important that its moral and religious character be looked to in its infancy.

The Rev. Messrs. Abeel and Bridgman, who sailed as Missionaries for Canton last fall, have arrived in safety and good health, at their destined port.

The Rev. Messrs. Harvey, Ramsey, and Read, with their wives, missionaries to Bombay, were expected to sail from Boston last Monday week.

ROOMS OF AMERICAN EDUCA. SOCIETY,

52 Washington Street, Boston.—July 28, 1830.

Resolutions adopted by the board on the 14th.

1. On application of a Foreign Missionary destined to labour in the Burman Empire, voted that his pecuniary obligations be cancelled, in conformity to Rule chap. VI. § 6. This worthy young man had received $333. He is about to leave his native country under the patronage of the Baptist Board of Foreign Missions.

2. The talents and attainments of two young men in the 1st stage of education not being such as the Rules require, voted to discontinue their patronage.

3. Another young man having left his studies with the view of pursuing a different object from the ministry, it was voted that he

be required to refund what he had received agreeably to the VIIth article of the Constitution.

4. Voted; That the Secretary be requested to inform those beneficiaries who are studying under private instruction, that in the judgment of the Board, it is altogether desirable, that they should become connected with public institutions as soon as may be.

Note. The Rule of the Board goes no farther than to express a decided preference of public to private instruction. (Rules chap. V. Section 11.)

5. Treasurer authorized to borrow such sum as may be necessary to meet the appropriations at this meeting. Sum necessary $4,421. Making the whole debt of the Society over TWELVE THOUSAND DOLLARS.

Present engagements amount to more than THIRTY THOUSAND DOLLARS per annum: These are constantly and rapidly increasing. The whole income last year for current use was *Twenty-s x thousand and ten dollars.*

The friends of a pious and educated ministry must decide in a few months whether the society shall *advance* or *retreat.* At such a time, the giving, or witholding even the *smallest* donation, has *an influence* in settling this question. Reader! Into which scale will *you* cast your influence? Look to a bleeding Saviour, and then answer.

Present AGENTS of the Society engaged in raising funds:

Rev. WM. COGSWELL, General Agent having for his particular field the New England States.—Mr. C. is engaged in Rhode Island for a short time. A meeting was to be held at Pawtucket the 27th for the purpose of forming an auxiliary Society. Mr. Cogswell's next field of labour is Connecticut.

Rev. HENRY LITTLE, labouring in Worcester County; but destined to leave for the western States next month.

Rev. JOHN K. YOUNG, laboring in New Hampshire.

Rev. ANSEL Y. CLARK, and

Rev. FRANKLIN Y. VAILL, Secretary of the Western Agency, both at present in Ohio.

For a full and interesting account of the labors of these and other agents see the ☞Journal of the Society which is about being published.

From the American Sunday School Magazine.

SUNDAY SCHOOLS.

———, *Missouri, June 18th,* 1830.

Eight miles above ——— Co. Rev. ——— had commenced two Sunday Schools within four miles of each other. He appeared very much gratified with the information I gave him on the subject, 'for," said he, "I am wholly unacquainted with the business." These schools appeared more interesting to me from the fact of their being situated on the very border of civilization; one of *them is within three or four miles of the Western boundary of the United States of America.*

Last Sabbath I attended and addressed a meeting. My remarks were entirely general, except in speaking of the American Sunday School Union. I stated the fact of its consisting of five denominations of Christians, described the Union Question Book, and the manner in which the library books of the American Sunday School Union are prepared, i. e. by a committee from the different denominations. The people and preachers seemed pleased and surprised at my statements. Some of them, however remarked that they could not see how it was possible for the different denominations to unite in the preparation of their books. Mr. ——— said: suppose all the rest are in favour of publishing a book, and the Methodist objects! Then said I it is not published, "What! the minority rule!" he exclaimed with surprise. Another one remarked, in reply to some remarks about the American Sunday School Union's books not being sectarian: "Some of the tracts are strongly sectarian," but tracts are not the Sunday-School Union's publications, I replied. "I thought they were all the same," was his answer.

Since my visit at ———, Mr. ———, who was present and heard my remarks, has established a school in his society at this place. It is but just commenced. There will probably be 20 scholars; there ought to be more than 100, i. e. there is more than that number who are of a proper age to attend. I was informed last evening by Dr. —— that *several had threatened to punish their children if they went near the school.* Mr. ——— was at —— at the opening of the Sunday-school by ——. He had become so much discouraged on account of the opposition he met with, that he told Mr. ——— if he had not promised me, he would make the effort, he should not attempt it; but to his surprise, when he went to the place appointed, he found about 15 scholars, who seemed much interested, and resolved to come again. Mr. ——— was rejoiced at the sight, and dismissed his fears, and resolved to go forward. May the Lord bless his labours.

From the Evangelist.

THE "ALARM" AGAIN.

What do they gain by it?

It is worth while to look back upon the history of the societies which D. has attacked with so much zeal, and see what alarmists have gained in times past by their efforts.

The first considerable attack upon the system of societies was made by Bishop Hobart upon the Bible Society. His friends formed a Bible and Prayer Book Society, as a sort of counterpart to the general Christian institution. What did they gain by it! Did they stop the progress of the Bible Society! On the contrary, they have themselves been obliged to get up an Episcopal Press, to prevent the necessity of using Bibles from the national society.

The Methodist leaders next took the field. Seizing occasion from an indiscreet word used by a young man, secretary to a small society not even connected with the American Society, they formally declared off, and formed a Bible Society of their own; and we were expressly told in their official organ, that we should "see what effect the withdrawl of 380,000 church members would have upon these national societies." We do see, and what is it! Why the Bible Society has repeatedly received from individuals, of different denominations, donations, larger in amount than their whole nett income at the time of the withdrawal, and has been encouraged to attempt the supply of the whole United States at once; while the other society, so far from offering to aid in this most noble and disinterested enterprise, even so far as to supply their own destitute, do not even propose to commence the distribution of Bibles, as I understand it, till they can persuade their people to raise them a fund of ONE HUNDRED THOUSAND DOLLARS for the establishment of "a great central press," perhaps so that they can speculate by underselling the old society.

Another attack was made, when the American Sunday School Union petitioned for an act of incorporation. Although enjoying themselves the benefit of a corporate charter, the conductors of the Advocate eagerly seized hold of the most calumnious infidel harangue which was thrown out in the Pennsylvania Legislature, and spread it out before three hundred thousand readers as testimony and fact. What have they gained by it? Have they put down the S. S. Union, and constrained us all to go to the "Book Room" for our Sunday School Libraries? So far from it, the Union has been strengthened till it has undertaken, and already raised large funds, to form a Sunday School where it is practicable, throughout the Valley of the Mississippi, and to furnish every school with a good library.

Then there is the Tract Society. One Methodist brother, of lovely name, breathed out his holy soul in a dying effort to secure the co-operation of his denomination in the great work of disseminating pure evangelical religion by means of religious tracts. But in vain. The whole power of its hierarchy has been at times bent against the institution, and even at this late day its *organ* is allowed to call it a Presbyterian institution, to sound an "alarm" about its tendency, and to stir up the jealously of Episcopalians, Baptists, Lutherans, &c., by telling them they are cyphers in the concern, it is all Presbyterian, &c. But what have they gained by it? Instead of checking its growth, its has gone steadily forward, until it now sends its monthly tract to more than two millions of people, and before the year closes, besides all other distributions, will doubtless, send to more than six MILLIONS.

And so far from making any encroachments upon the integrity or prosperity of any Christian denomination by this result of the societies, it is a fact that every single denomination has been increasing with unexampled rapidity. I think the alarmists, after a few more attempts of this kind, will be prepared to appreciate the counsel of an ancient sage. "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of *men*, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts v. 38, 39.

A FRIEND TO THE SOCIETIES.

From the New-York Observer.

MESSRS. EDITORS—In the last Observer, in your statement of the numbers of the different religious bodies in the United States, you make no mention of the various societies of Dissenting Methodists, who differ from the Methodist Episcopal Church in matters of church government, but agree with her in doctrine.

There are eight distinct bodies of Methodists who have renounced Episcopacy, viz. Congregational Methodists, Reformed Methodists, Independent Methodists, Methodist Society, Primiive Methodists, Evangelical Methodists, the Associated Methodist Church, and the African Methodist Society. There is also an African Methodist Episcopal Church, distinct from, and independent of the Methodist Episcopal Church.

In the city of New-York there are eleven Methodist congregations independent of the Methodist Episcopal Church.

The Associated Methodist Church was organized in November, 1828. It is divided into ten conferences, consisting of rising 300 ministers, and as near as I can ascertain, about 30,000 communicants.

The fundamental difference between this and the Methodist Episcopal Church is, in renouncing Episcopacy, abolishing the office of presiding elder, and admitting the right of the church to elect lay members to a seat in conference, equal in number with their ministers. They are to have a general convention of lay delegates and ministers, to meet in Baltimore next November.

AN ASSOCIATED METHODIST.

MESSAGE

Of the Principal Chief to the General Council of the Cherokee Nation.

To the Committee and Council,
In Genl. Council convened.

Friends and Fellow Citizens—The constituted authorities of Georgia having assumed the power to exercise sovereign jurisdiction over a large portion of our Territory, and our Political Father, the Chief Magistrate of the United States, having declared that he possesses no power to oppose, or interfere with Georgia in this matter, our relations with the United States are placed in a strange dilemma. The grave aspect of this picture calls for your calm and serious reflections. I have therefore deemed it my incumbent duty, on this extraordinary occasion, to convene the General Council of the Cherokee Nation.

The prayers of our memorials before the Congress of the United States have not been answered. But it is gratifying to know that numerous similar petitions from various sections of the United States have been presented in favour of our cause by a large portion of the most respectable class of the community, and that our rights have been ably vindicated in Congress by some of the most distinguished statesmen. But notwithstanding the unanswerable arguments which have been advanced, under these appeals; there seems to have been a settled determination, by a small majority in Congress, to make further efforts to bring about a removal of all the Indians east of the Mississippi, beyond that great river, by making the question a general one, and acting upon the principles of policy and expediency—the respective claims and rights of each tribe under existing treaties with the United States were viewed only as a secondary consideration—consequently, an act has been passed "To provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi." The House of Representatives, however, by a very large majority, adopted this amendment which has been accepted by the Senate, "Provided that nothing in this act shall be construed as authorizing or directing the violation of any existing treaty between the United States and any of the Indian tribes."

It is much to be regretted that we find in the reports of some of the acting Agents of the General Government and other designing and interested individuals, that our true motives, disposition and condition have been grossly perverted and misrepresented. This may in part be attributed to a want of correct and full information upon the points of which they pretend to speak, and in some respects to an inclination to deceive the public with the view of effecting certain political ends.

The fee simple title to our soil has been vainly asserted to be in the people of Georgia; and that state has arrogated to herself the power to exercise sovereign jurisdiction over us, and by legislative enactments, has declared all our laws, ordinances, orders, regulations and usages to be null and void, and peremptorily demands submission to her proscriptive and oppressive laws, under the most degrading circumstances. She has pointed to her jails, penitentiary and gallows for practising obedience to our own laws; and independent of all our treaties with the United States, and the acts of Congress which have been passed for the protection of our individual and national rights, the Chief Magistrate of the Union has warned us against any hope of interference, on his part, with Georgia, in the exercise of this power,—yet, he says, that such power as the laws give him for our protection, shall be executed for our benefit, and this will not fail to be exercised in keeping out intruders; beyond this he cannot go. An officer commanding a detachment of U. S. Troops, who has been ordered into the nation, as it is said, for the purpose of removing intruders, has communicated to the Cherokees at the Gold mines the following notice,

"That an arrangement has been entered into, by which there will be mutual assistance between the United States Troops and the civil authority of Georgia in all civil processes, the jurisdiction of Georgia having been extended over the chartered limits, and all the natives are hereby advised to return to their homes and submit to the proclamation of the State authority."

[Signed] E. TRAINER,
Lieut. Com'g.

"P. S. They cannot be supported any longer in any thing inconsistent with the laws of the State."

Thus you will see that the rights and liberties of the Cherokee people are most grievously assailed.

Our delegation were authorized, if it should become necessary, to consult and employ counsel to defend our cause before the Supreme Court of the United States, in which tribunal, as the conservatory of the Constitution, Treaties and laws of the Union, we can yet hope for justice, and to which we should fearlessly and firmly appeal.—I would, therefore, recommend the expediency of passing a law, authorizing some person to assert the rights of the Cherokee nation in all courts of law and equity in the United States; also to address the President of the United States frankly, openly and respectfully, on the subject of our unhappy situation, and request his parental interference in all points as far as the treaties and laws of the United States acknowledge and secure to us our rights; until the controversy at issue with Georgia be decided by the Supreme Court of the United States.

I would further submit for your consideration the necessity of adopting some suitable and proper regulations for the observance of our citizens in working the Gold mines of the nation and other valuable minerals, such as the public interest and the peace and good order of society may seem to require.

Confiding in the superintending care of a kind Providence, we should not despair, even should we for a season be plunged into the cells of Georgia's prisons—means for our deliverance may yet be found. Let us not forget the circumstance related in Holy Writ, of the safe passage of the children of Israel through the chrystal walls of the Red Sea and the fate of their wicked pursuers; let our faith in the unsearchable mysteries of an Omnipotent and all-wise Being be unshaken, for in the appearance of impossibilities, there is still hope. JNO. ROSS.

New Echota, C. N. July 1830.

For the Western Luminary.

Mr. Editor—As a subscriber to your valuable paper, and a member of Big Spring Temperance Society, (though I am afraid we are keeping our candle under a bushel, as we have never had a meeting or done any thing, save organizing ourselves into a Society) I feel it my indispensable duty to raise the WARNING VOICE. This morning, Sabbath July 25th, I was summoned by the Coroner of Nelson County, to assist in holding an inquest over the body of JOHN HAYS, once a man of the most gifted talents, to which his parents had added a liberal education. But alas the fell-destroyer Intemperance has held him in his iron grasp for some years. His body was found last evening on the waters of Cox's creek, where to all human discernment, and according to the verdict of the jury, he had stripped of coat, vest, pantaloons, and hat, laid them on the ground and committed suicide by running violently against the end of the rails in a fence, thus hurrying himself into eternity.

Drunkards, take warning.

Temperance Societies awake to action and vigilance. J. E.

Nelson County, Ky. July 25th, 1830.

SECULAR SUMMARY.

Thirty-two persons have died in Philadelphia, in consequence of the hot weather.

Fifteen or sixteen thousa nd bakers in London and other cities, have petitioned Parliament, that the law permitting dinners to be baked within certain hours on Sunday, might be altered.

SALEM MURDERERS.—The Supreme Judicial Court of Massachusetts commenced on the 20th ult. a special session in Salem for the trial of these culprits.

An annular eclipse of the sun, will take place on the 12th of next February, visible in all parts of the United States.

Temperance.—Maj. Gen. Gaines, who has his head quarters at Nashville, has taken a decided stand in favor of the formation of societies. Mr. Grundy, the U. S. Senator from the State of Tennessee, in addressing the young ladies of a seminary, which contained upwards of *one hundred* pupils, remarked, that if he could only persuade the young ladies of our country, or any portion of them to withdraw their *arms* from every young man on whose breath there is the least savor of *strong drink*, he could accomplish more than he could any other way.—*Pitts. Her.*

House of Commons.—The British House of Commons is composed of 658 members; of which number England furnishes 513, Ireland 100, and Scotland 45.—The House of Lords consists of abuut 400. The Church is represented by 4 Bishops elected from Ireland, and the 2 Archbishops and 24 Bishops of England. The Scotch Peers (70 in number) have 16 representatives in this house, and the Irish (150,) 28.

Sporting on the Sabbath.—Fifteen young men and boys were drowned at Summerland, England, on Sunday, May 28, while visiting a West Indiaman in a pleasure boat. One was to have been married the next week, and two of the boys were truants from a Sunday School.

Steam-Boats.—In the waters of the State of New-York, there are 91 steam-boats; including 5 Canadian boats.

Colonization Society.—The collections in the churches of Massachusetts as far as heard from, on the 4th July, for the benefit of the Colonization Society, amounted to $883 80.

The Weather.—By accounts from various parts of the country it appears that the weather during the 3d and 4th weeks of July was excessively hot. In Boston the thermometer ranged from 96 to 98 in the shade, in Alabany from 85 to 91, in New-York from 86 to 90, in Philadelphia from 90 to 93, in Baltimore from 90 to 94, in Savannah, from 82 to 94. The above comparison is merely a general one without any great exactness as to to the time of observation. Most of the observations, however, were taken at noon.

Singular Fact.—By a comparison of the journal of the weather of last December with that of last month, we perceive that the thermometer at noon on the 21st of June, the summer solstice, was at 54 degrees—*four degrees lower than at noon on the 25th of last December!* At nine o'clock P. M. on the 24th of December the mercury stood at 54 degrees.—*Portsmouth Jour.*

Middletown Female Colonization Society.—The proceeds of the Fair held by this Society on Monday and Tuesday of last week, amounted to the handsome sum of about $300. —*Int. July* 24.

1940 children, between four and sixteen years of age, attend the public schools at Springfield Mass.

A few days since, a man by the name of Chase, carried a boy of about 13 years of age into the water, in Harwich, Mass., and held his head under the water until he was strangled. An attempt was made to restore him, but it was too late. The act was done through revenge, and was the result of what boys term *fooling.*

Of the premium tract, Dickinson's Appeal to American Youth on Temperance, 147,000 copies have been distributed during the last six months.

Deacon Thomas Beck, late of Portland, left legacies to the amount of $2,000, to the following benevolent associations. Jews' Society, $100; Bethel Society, $200; Bible Society $200; Baptist Board for the Burman Mission, $500; Waterville College, for the benefit of the Theological Department, $1,000.

It is calculated that the intelligence of the landing of the French army near Algiers will arrive in London in less than four days after the event took place; that the steam-boats will be two days between Algiers and Marseilles, that the telegraph will convey the intelligence to Paris in a short time, and that the express from Paris will little exceed 25 hours. The distance cannot be less than 1,500 miles.

The Sabbath School a nursery of Piety.—Among the fruits of the late revival in Orwell, two teachers, and fifty scholars, who were connected with our Sabbath School the last year, are numbered as subjects of the work.

Truly, in this place, God has magnified and honoured his word, above all his name.—*Vt. Chron.*

FACING THE ENEMY.—An anecdote is current, that the King, still alive occasionally to what used to interest him before his illness, inquired what portrait was placed opposite to his own, at the exhibition of Sir Thomas Lawrence's paintings, now open. The courtiers were compelled to inform their master that his *Satanic* was *vis-a-vis* to his Britannic Majesty. The King happily relieved them from their embarrassment, by remarking, that, "they ought to have made the Duke of Wellington *face the enemy.*"

FOREIGN.

FRANCE.—It is stated in a New York paper that news reached Havre, France, on the 14th June, that the French had succeeded in landing 15,000 men to the northward of Algiers.

COLOMBIA.—A counter revolution has taken place in Venzuela. The power and influence of Gen. Paez are overthrown, and that department has declared for a reunion with New Grenada.

Bolivar has been received at Carthagena with the strongest expressions of confidence and affection. Private individuals, public men, and all classes waited on him and entreated him not to desert their country.

ENGLAND.—The king was alive on the 22d. but every hour was expected to terminate his life.

Two French brigs in May last ran aground near Algiers. One hundred and ten sailors were beheaded by the Algerines and their heads carried to the Dey's palace. Besides these, seventy men were missing. The senior captain and eight men were brought into the town alive.

MARRIED,

On the 29th ult. by the Rev. Simeon H. Crane, Mr. WILLIAM IRWIN, of Fayette, to Miss CATHARINE COTTON, of Woodford county.

OBITUARY.

DIED,—On Thursday last, in Bourbon Co. Mr. JONAS MARKEE, at an advanced age.

—— At Salem, Mass. on the 25th June, Chief Justice PARKER, of a paralytic stroke, in the 63d year of his age.

Departed this life, on Saturday morning the 7th inst. at the residence of her father, Maj. Joseph Robb, Miss MARY ANN ROBB, in the 21st year of her age.

During a lingering and protracted illness of several months, she evinced the most perfect resignation and christian fortitude—and died in the triumphs of that faith which had supported her, and giving a decided testimony in favor of the Christian religion, which she professed, and adorned by a holy walk and godly conversation.

"Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them." (*Communicated.*)

CENTRE COLLEGE.

THE next session in this institution will commence on the 1st Monday in Sept. next and continue about ten months. The Faculty consists of the following gentlemen.

Rev. GIDEON BLACKBURN D. D. President.
J. M. BUCHANAN A. M. Prof. Math.
W. R. THOMPSON A. M. Prof. Lang.
T. NICHOLS A. B. Prin. Gram. School.

Fees for Tuition and Board will be required semi-annually in advance.

RATES OF TUITION.

Tuition in the College classes per session	$30 00
Do. in Grammar School per session	24 00
Fuel for the use of College	1 00

RATES OF BOARDING, &c.

Board, Lodging and washing per week	1 50
Candles and fire wood will be furnished when wanted at cost	0 00

The public will perceive that no change has been made in the Faculty.

It is believed that Centre College and its many advantages is too extensively known to require a particular recommendation to the patrons of Science and Literature. The great increase of Students during the last year is its best eulogy. J. HARLAN Sec.

Danville Ky. Aug. 7th 1830.

DEAF & DUMB.

THE next session of the Asylum for the Tuition of the Deaf and Dumb will commence on the 1st day of September next.

CHARGES.

Board, washing, lodging, mending, fuel and candles, per annum	$75 00
Tuition per annum	36 00

Payable half yearly in advance.

There is no change of Superintendant, Matron, nor Teachers. It is believed that general satisfaction has been given to Parents and Guardians who have placed their children at this Institution for instruction. Parents who are unable to pay the above charges, are again informed that the Legislature of Kentucky have made provision for the support of 25 pupils, for the period of 4 years each out of the Public Treasury. It is hoped that parents or relatives of such pupils in Kentucky will not fail to avail themselves of this liberal and humane provision for the instruction of their children. It is particularly requested that parents and others intending to send pupils will do so as near the commencement of the session as possible.

By the Charter of the Institution, pupils from any of the States or Territories are received upon payment of the same fees as residents of Kentucky.

JAMES HARLAN, Sec'ry.

Danville Ky. Aug. 7th 1830.

FRANKLIN FEMALE SEMINARY.

THE second session will commence on Monday, the 12th day of July. The subscriber intending to make this a permanent Institution, contemplates enlarging it after the next session, so as to embrace a complete course of female education, should his patronage justify it. Believing that the course of female education is generally too superficial—and that too great a proportion of time and attention is devoted to the ornamental branches—he intends embracing in the course of instruction several of the exact sciences. The course will at present include the following branches, viz:

FIRST CLASS—Reading, Writing, Spelling, with definitions, English Grammar, Mental Arithmetic Elements of Geography, &c.

SECOND CLASS—Geography, Arithmetic, and Grammar, continued, History, Rhetoric, Logic and Compositions.

THIRD CLASS—Astronomy and the use of the Globes, Natural Philosophy, Chemistry, Moral and Intellectual Philosophy, Natural Theology. Projection of Maps, and Compositions. To which will be added at the option of parents, Descriptive Geometry, Algebra, Trigonometry, Heights and Distances, Surveying, Navigation, &c.

A first rate pair of Globes and some other apparatus, have been procured, to which additions will be made as circumstances may require. As the most approved books will be adopted in this institution, it is expected that parents will furnish such as may be recommended.

TERMS.

The First and Second Classes, $12; Third Class, $15, per session of five months—payable quarterly in advance. No deduction will be made until the expiration of the first quarter; and no pupil will be received for less than a quarter. WM. D. YOUNG.

Frankfort, June 19th, 1830.—51-6t.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

POETRY.

PERSECUTION AND SABBATH OF THE COVENANTERS.

By James Grahame.

With them each day was holy, every hour
They stood prepared to die, a people doom'd
To death;—old men, and youths, and simple maids.
With them each day was holy; but that morn
On which the angel said, See where the Lord
Was laid, joyous arose; to die that day
Was bliss. Long ere the dawn, by devious ways,
O'er hills, through woods, o'er dreary wastes, they sought
The upland muirs, where rivers, there but brooks,
Dispart to different seas: Fast by such brooks
A little glen is sometimes scoped, a plat.
With green sward gay, and flowers that strangers seem
Amid the heathery wild, that all around
Fatigues the eye; in solitudes like these,
Thy persecuted children, Scotia, foil'd
A tyrant's and a bigot's bloody laws:
There, leaning on his spear, (one of the arrray,
Whose gleam, in former days, hath scathed the rose
On England's banner, and had powerless struck
The infatuate monarch and his wavering host,)
The lyart veteran heard the word of God
By Cameron thunder'd, or by Renwick pour'd
In gentle stream; then rose the song, the loud
Acclaim of praise. The wheeling plover ceased
Her plaint; the solitary place was glad,
And on the distant cairns the watcher's ear
Caught doubtfully at times the breeze-born note.
But years more gloomy follow'd; and no more
The assembled people dared, in face of day,
To worship God, or even at the dead
Of night, save when the wintry storm raved fierce,
And thunder-peals compelled the men of blood
To couch within their dens; then dauntlessly
The scatter'd few would meet, in some deep dell
By rocks o'er-canopied, to hear the voice,
Their faithful pastor's voice: He by the gleam
Of sheeted lightning oped the sacred book,
And words of comfort spake: Over their souls
His accents soothing came,—as to her young
The heathfowl's plumes, when at the close of eve,
She gathers in, mournful, her brood dispersed
By murderous sport, and o'er the remnant spreads
Fondly her wings; close nestling 'neath her breast,
They, cherish'd, cower amid the purple blooms.

MISCELLANEOUS.

THE SABBATH.

From an article on "Sunday Mails" in the last number of the North American Review.

Although we have admitted, for the sake of the argument, in the above remarks, that the labor of the community, if suspended one day in seven, is for that reason one seventh part less productive, we are far from thinking that such is in fact the case. We believe, on the contrary, that this is one of the instances in which two and two do not make four. Whether we consider labor as intended to produce the immediate result, wealth, or the more remote one, wellbeing, physical and moral, we have no hesitation in saying, that we believe it becomes more instead of less productive by an occasional suspension.—We all know that our faculties cannot be kept forever on the stretch. Without the nightly intarvention of this "blessed thing, sleep,' as Coleridge calls it, to suspend our toils and labors, soothe our cares, and recruit our strength, we should all, in a very short time, go mad and die. But the preservation of a sound, healthy, active and cheerful condition of our nature requires, in addition to this, an occasional suspension of labor for longer periods; and it was doubtless, in the kind view of accommodating his commands to the constitution which he had given us, that the Creator prescribed the observance of a weekly day of rest. The man, who constantly pursues his worldly objects without allowing himself a moments leisure, gradually acquires, by a sort of moral gravitation, an accelerated and feverish intensity of action, which if not checked in one way or another, ends in extravagance, bankruptcy and ruin. By wholly diverting his thoughts one day in seven from business, and turning them upon the high and glorious subject of his intellectual and moral relations to God, his fellow-men, and the universe, he cools the fever of his mind; and when he takes up his affairs again on Monday morning, he is surprised to find with how much clearer a judgement he considers the plans and purposes of which he took leave on Saturday. He now perceives errors, which before escaped his attention—rejects imprudent projects that before presented themselves in tempting colors to his heated fancy—and if his gains at the end of the week be one seventh less, they will probably at the end of the year be seventy fold more. Instead of being a miserable bankrupt, he will be a thriving, healthy, happy man. We have no hestitation in saying that the fault we have here indicated, of a too urgent pursuit of worldly gain, is a common trait in the character of our countrymen, and that a more exclusive devotion of the Sabbath to repose and religious contemplation would be a most wholesome corrective of the evil. We strain every nerve to the utmost, employ every cent of capital that we own or can borrow, and not content with obtaining an honorable subsistence for ourselves and our families by the regular practice of our respective callings, grasp, with an agonising effort, at any project that holds out the least prospect of extraordinary gain. What follows? A few persons amass immense fortunes, the possession of which has no very favorable effect upon their own characters, or those of their children. The rest—at the first little convulsion in the world of business—are swept—like the dead leaves before a November blast—into the gulf of bankruptcy. It would be in vain to deny that the general habits of our active men of every class correspond in the main with this description; and it is in our opinion, equally certain that a real *bona-fide* suspension of worldly cares one day in seven would greatly improve—were it only by its negative and sedative effects—the state of mind which leads to these extravagant efforts and their disastrous results. It is, in short, clear to us, that the labor of the community—by being suspended one day in seven—becomes, not less, but on the contrary a great deal more productive of mere wealth, than it otherwise would be.

But this view of the subject, however important, is by no means the most so of those which may be taken of it. The object of all this toil and trouble—these convulsive strainings and desperate enterprises—is after all, the acquisition of the means of subsistence—'meat, clothes, and fire,'—nothing more. But this, though a legitimate object in the pursuit of life, is far from being the only one. It belongs entirely to our lower and animal nature.—The intellectual and moral principle—the God within the mind—that loftier and nobler portion of our being, by which we hold affinity with the Sublime Spirit that created and informs the universe—this too has its claims, and they are of a far more urgent and momentous character than those of the other. But how can we do them justice if our thoughts are forever absorbed, without the interruption of a day, an hour, a moment, in the routine of business? Our intellectual and moral nature is refined by study, solitary musing, or instructive conversation on elevated subjects—by the interchange of kind and charitable feelings—by the contemplation of the goodness of the Creator, as shewn forth in the majesty, harmony and beauty of his works. If we mean to rise in the scale of being above the tools we work with, or the brute animals that we employ, we must allow ourselves time for these ennobling and delightful pursuits. The merchant must not nail himself forever to his counter like a bad shilling; and the lawyer should remember that there is one Supreme Court in which his precedents will lose their importance—that there is one case, and that his own, which he must finally argue upon its merits. Let it be enough, that the business of the world is pursued with unremited activity and perseverance from Monday morning to Saturday night. When Sunday comes, let the weary be at rest—let the laborer of every kind cease from his toil, and go to the house of God, not to ruminate on the affairs of the preceding week, or to lay new plans for the coming one—but to yield up his whole soul to the current of lofty contemplations which the scene and the service are fitted to inspire—to feel the ravishing influence of sacred song—to indulge the devout aspirations that lift the humble spirit in holy trances to the footstool of the Almighty.—Nor let him think it too hard, if in the mean time his letters remain unread in the Post Office. They will not grow stale before to-morrow. His communion with God is of much more consequence than his correspondence with his agent or consignee. Whatever the mere man of business may think of it, this is, after all, a matter of high importance. Unless the deepest thinkers have erred in their conclusions from the most mature experience and reflection—unless the strongest feelings within us are all delusion—unless the word of revelation be a lie—it is certain that our mysterious nature is only one of the transitory forms of a permanent existence—that our lot hereafter will be determined forever by the use that we make of our faculties here. 'As the tree falleth, so it must lie.'

DECISION AND INFLUENCE OF A LITTLE GIRL TEN YEARS OLD.

In the town of W., Con., there was a little girl belonging to a Sabbath school, whose heart had been deeply affected by the truths which she had learned. Although she was not more than ten years old, yet she felt if she would obtain the approbation of her Saviour at last, she must not be ashamed to profess her love to him before the world.

The father of this little girl was an opposer to religion, and flattered himself he might continue in sin with the hope that all would be well enough at last. Now it happened that the father had procured several men to assist him in cutting the grass in the field, which was very near his house. They were profane men, and indulged themselves during the intervals of their labor in cursing, swearing, and making a mock of religion. So far from meeting a merited rebuke from their employer, they were rather encouraged in their impiety by his smile of approbation—not remembering that for every idle word we must give an account before the bar of a holy God.

His little daughter, however, heard the men from the house, and her heart was grieved. She could not bear to hear the dear name of her Saviour used so irreverently, and she even feared lest the judgments of heaven should suddenly cut off these daring offenders at once. She therefore went into the meadow, and asked the men if they did not know it was very wicked to use such language. This drew forth their ridicule, and so exasperated her father that he gave her a severe rebuke and sent her back into the house. She returned according to his orders, but it was to her closet—and there she poured out her soul before Him who seeth in secret. The ridicule of the men, and the harsh treatment of her father, did not excite her anger, but compassion; and she prayed that they might see their folly and guilt before it should be forever too late; and here at a throne of grace she felt that she had endeavored to discharge her duty, and an indescribable pleasure filled her heart—a pleasure arising from an approving conscience and the sensible presence of an approving God.

In the course of the day, the men relapsed into their vicious habit, and repeated without shame their horrid oaths.—These were again overheard by the little girl, and she resolved again to reprove them, whatever might be the consequences. And now see her, as she advances with trembling steps into the meadow, to beg of them not to take the name of God in vain. As she explained to them, in her artless way, the second time, the object of her coming, her father became so much incensed at her that he thus addressed her—"My daughter, we don't want any of your religion here; if you say any thing more upon that subject, you must quit my house. Now return and attend to your business." His daughter felt it her duty to obey her parents in all things; she therefore resolved to forsake the parental roof rather than to do violence to the dictates of her conscience. She accordingly repaired to her chamber, and after having commended herself to God, proceeded to tie up a small bundle of clothes, and putting her bonnet on her head, she went out not knowing whither she went. But this little girl could not leave the father, whom she tenderly loved, without bidding him a farewell. The third time, therefore, she went into the meadow, and throwing herself at her father's feet, said, "Pa, I must obey you, I am going away; but I shall pray for you," and immediately left the field and passing over the hill was out of sight. The unfeeling father at length began to reflect on what he had done, and what might be the consequence of his severe treatment. A torpid conscience began to awake, and he saw things in a different light. He could not work, for he was sad, and distressed. After some time had elapsed, he threw down his scythe and resolved to go in pursuit of his little daughter.—He passed out of the field, and followed the road leading from the house; but he could not perceive his daughter—hastened his steps if possible to overtake her—and now he came near a grove of trees, and he stopped to listen—and as he listened a voice fell upon his ear. He stood still to learn from whence it came—it was from the adjacent field—he crept softly along the stone wall and listened again—the woods were perfectly still—and now again the same feeble voice was heard—it was the voice of prayer—it was his little daughter wrestling at the throne of grace for the salvation of her dear father. This was a scene of thrilling interest and tenderness. The father's heart was melted—he hastened over the wall towards his daughter, and taking her in his arms, he exclaimed, "My daughter, I want you should pray for me, for I am a great sinner." He carried her home, and through the mercy of God obtained forgiveness of sin, and is now rejoicing in the hope of the Christian and blessing the great Head of the church for such a child of piety and prayer.—*Sab. Sch. Treas.*

THE GOOD SUPERINTENDENT.

One of the beneficial effects, (says the New-York Evangelist) to be anticipated from the recent determination of the American Sunday School Union, is, that our people will raise their views in regard to the importance of Sabbath Schools, and will be led to bestow greater attention upon them, study to promote their improvement, and feel a deeper responsibility and solicitude for their success. In a well organized school, the main spoke in the wheel is the *superintendent*. Of his qualifications and duties the following brief exhibition is made by a writer in the Vermont Chronicle:

In addition to an intelligent mind, he "ought to love children." And he ought to be a person whom the children love and respect. One superintendent told me, he did 'not know how he should get along; the children would play in spite of all he could do.' 'Why,' said he, 'I praise them in every thing that I can, but it does no good." But the fact was, the man loved rum, and would not join the Temperance Society. And his face showed it, and the children knew it. It is no strange thing that a man who cannot govern his appetite should be unable to govern a school. If a man would qualify himself for a superintendent, he should converse much with little children. In this way he will learn how to make them understand him. Tell a little child a story once in a while, and the child will perhaps understand a part of it. If it is a good story, he will follow you up with questions, until you will at last have to talk it all out in plain English. Then he will say, 'Tell it again.'

"He should open the school by a *short* prayer. I have heard one man pray in a sabbath school towards half an hour whereas three minutes, and, at most, five is long enough.

"After the school is opened, he has something to do. I have seen some superintendents leave the house on the commencement of the recitations. But this is wrong. Nor should he sit down. If there stands a child at the door, he should go to him and ask him to join the school, and conduct him to a seat. He should tell him where to sit for the future, and take his name. He should see that no old women talk all the intermission, as I have often heard. He should see that every thing moves on with propriety. When the time is past which he designs to spare to the teachers, he should raise his voice so that he may be heard. Let him get the attention of every child. 'Now, if you will all be still, I will tell young something.' 'Come, children, all look this way.' Or he may say something tha will fix their eyes upon him. Then let him go on and tell all he knows about the lesson. And while he is explaining, he should once in a while put a question to a certain class, or to the whole school; and require and audible answer. And while he explains and illustrates, it may be proper to act it out before the eye, by the hand, or by making a mark on something, or by telling a story.

"It is always desirable to close with some remark, that will leave on children's mind an impression that they are not yet what they should be. It will ultimately injure and overturn a sabbath school, always to be praising the scholars. They will very soon believe that they are good enough and know enough already. There is no danger of driving a child from you by convincing him that he is a very wicked child,—that he is unfit to die. Let the school be closed, if convenient, by singing three or four stanzas, and by giving out the next lesson. The superintendent should always let his conduct be upright, and should let the children know he is a man of his word. He should never disappoint the school by late attendance or absence. Let him treat all the children as so many immortal spirits, who are to form characters for time and eternity under his influence."

A CHRISTIAN SPIRIT.

The Philadelphia Recorder, an Episcopal paper, in speaking of the Sunday school effort says: "It grieves us to observe but few names amongst the clergy of the Episcopal church at these meetings, whilst this great work is planning and maturing. There is, as evidently appears to us, a most unauthorized disposition to accuse *one* denomination of having predomidance in this mighty and controlling movement. If other denominations stand by and cast reproaches at those who are foremost, as we verily believe from noble disinterested motives, and from the love of souls, to give religious instruction to the ignorant, it would not be strange should those who are the most active enjoy their preferences, and finally gather them into their own particular fold. To us it appears that Providence has furnished us with no means for counteracting this tendency, but by throwing our whole energies into this work; and, as far as our numbers and wealth go, out-laboring and out-giving all others, and thus honestly taking the vantage ground from under them."

FAMILY PRAYING CIRCLES.

The following hint furnished by a correspondent of one of the English periodicals, is not inapplicbla to Christians in our own country:—

"It has been to me a source of regret, and it may have been to others also, that so little exertion, comparatively speaking, has been used, by Christians in general, to cultivate and promote a spirit of social prayer in family circles. They have, as well as others, their friendly meetings and tea-parties, but how few of those meetings have in view the same object as those spoken of in the book of Malachi, iii. 16? Such meetings being held in families, where two or three neighbours could unite, would bring into active operation the prayers of an innumerable company, thus engaged at the same period of time, for the same special purpose. What happy results might we not anticipate to the church and to the world, being assured, that the "effectual fervent prayer of the righteous availeth much." Christians of the present day are encouraged to such a work by the experience of past ages; and even present experience will testify, that previous to revivals in the church, there have been extraordinary exercises of the spirit of prayer and supplication; and it is only in answer to prayer, that similar blessings will be again bestowed on the church; for its Divine Head hath said, "I will be inquired of by the house of Israel to do these things for them."

MURDER WILL OUT.

The excitement of all classas of people, concerning the atrocious Salem murder, has naturally led to a great number of stories connected with similar subjects. The following, which I heard in conversation a few evenings since, is a striking illustration how the providence of God can defeat the cunning and caution of man.—How often have the most trival circumstances led to the discovery of great crimes! In the Salem murder, the omission of the little word "Jr." on the outside of a letter, led to the discovery of a transaction which the vigilance of an excited community had been unable to detect—in the case I am about to relate, *a toad discovered a murder!*

A gentleman travelling in England stopped at a village tavern to dine. The inn happened to be opposite to a church-yard; and while he was waiting for his dinner, he took a fancy to stroll into it, to read the epitaphs and talk with the sexton, whom he saw at work there.

After some conversation, he remarked to the sexton. "But you are disturbing the dead, my good friend; here are bones you have thrown out." "The ground is so crowded, that it is impossible to avoid it sometimes," replied the sexton; "and in this case, nobody's feelings will be hurt. That is the skull of a stranger, who died here suddenly; and none of his relations ever came to enquire about him."—"Where did he die?" asked the traveller. "He died at that place yonder, where a tavern used to be kept. Five or six years ago, he arrived at the inn towards night, ate a hearty supper, went to bed apparently in good health, and was found dead next morning. His papers gave no clue to his name or place of residence; and no one ever came to claim his clothes, watch, &c. which were found in his chamber. The physicians thought he died of a fit in the night time."

"Poor fellow he had a melancholy fate," exclaimed the traveller, looking at the bones. As he spoke, he observed the skull rock to and fro, with a sudden emotion; he took it up to examine the cause, and perceived that a toad had lodged in it. In attempting to thrust the creature out, he struck his finger against a nail. This excited his curiosity; and on close examination, he perceived that a nail had been driven through the back part of the skull. He did not make his discovery known to the sexton; but in the course of conversation, inquired what sort of character the landlord had borne, and whether he still resided at the house he had pointed out. "He is a thrifty money getting man," replied the sexton; "I never heard any harm of him. He bought a great farm three or four years ago and he resides on it now. His old neighbors wonder how he managed to grow so rich." The traveller made no remarks; but observing that he had some knowledge and taste for anatomy, begged leave to keep the skull. His wish was readily granted. On his return to the inn, the landlord corrobrated the story he had heard from the sexton, without being aware that his guest had any peculiar motives for inquiring. Having ascertained where a Justice resided, the traveller waited upon him, and made known the circumstances that had come under his observation. The Squire was personally acquainted with the former landlord; and agreed to accompany the traveller to his farm. They were very hospitably received, and urged to remain through the night. "You seem to be a very prosperous man, every thing looks in thriving order," said the Squire. "Yes," replied the farmer; "Providence has blessed me in all my undertakings." "Providence bless you!" exclaimed the Squire, suddenly holding up the skull before him. "Has'nt the spirit of darkness helped you! Look at this nail!"—The guilty man turned as pale as a corpse; and covered his face with his hands, trembled violently.

He confessed his crime and was executed. He had been tempted by the sight of a large sum of money, which the imprudent traveller had opened before him; he had mixed laudanum with his evening draught, and had then murdered him in his sleep. A few articles of value were left undisturbed in the chamber; and as the wound had been carefully washed and covered with hair, the physicians were of opinion that he must have died in a fit.

For six years the crime remained undiscovered; the murderer thrived upon his ill gotten wealth; and had not the toad moved the skull, he might have gone to his grave unsuspected. So mysterious are the workings of Providence!—*Bost. Jour.*

REMARKABLE FACT.

On Monday evening as a family in Pine-street were retiring to rest, in consequence of having a sick child, they left a lighted candle in the kitchen fire place, of about 7 or 8 inches in length; and when they awoke in the morning, they found the candle stick had been overset in the fire place, and the candle dragged across the floor to the threshold of a hall leading to the front of the house, and leaving its marks of melted tallow in the whole course—supposed by a rat. Here, from some cause not known, the candle was left, and when found in the morning, its whole length was burnt into the threshold of the floor nearly half an inch deep, and no further damage sustained. Had the candle been taken a few feet further, the flame might and no doubt would have caught some light chips or other combustible article, and thereby the house burnt down, without any one knowing or suspecting the cause. Should not this occurrence be a caution to every house keeper, and to every individual, how they retire to sleep leaving a burning candle in the room, even in the fire place, as in the present instance. —*Albany Daily Adv.*

Strange attempt at Murder!!—A few nights since as one of the officers of the customs of this district was about retiring to bed, in one of our public houses, he was alarmed by the report of a musket or pistol, apparently very near him; the ball of which grazed his head—knocked him over and put out his light. He hallooed murder! murder! lustily, which brought the landlord and others to his rescue. They could perceive no one in the room but the wounded man; but he still vociferated that he was wounded, and called their attention to the *blood*, that was trickling down his face. The assassin was at last discovered secreted in the bar room, and proved to be a *ginger beer bottle* that, by the aid of a warm day, had worked its coutents up to the desperate resolution of attempting the life of a worthy man. It is needless to add that it was the cork that hit him, and what he supposed blood was the beer that so unceremoniously followed the cork.—*Eastport paper.*

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